

called the 'Turiya (lit, beyond the three states
 of existence)
 and in which the self-controlled individual is
 neither awake nor
 asleep, neither utterly forgetful nor labouring
 under delusion,
 and does not perceive the objects of the senses,
 occurs when
 the individualised self, by withdrawing the mind
 with the cog-
 nitive organs from the objects of perception, by
 merging the
 sense of egoism in the principle of
 intellection, by annihi-
 lating intellection with the principle of
 Nature (Prakriti),
 and by annihilating Prakriti with the energy
 of the psychic
 force (Chit Shakti), holds its self within
 its own self, the
 self-illuminant, the pure knowledge, the
 immortal purity,
 the eternal bliss without action, and
 running through all.
 This is what is called to be in the Turiya state.
 The five Gunaa
 are sound, touch, taste, smell and sight;
 the Sattva, 'Rajas,
 and Tamas forming a group of three qualities.
 These eight
 qualities are the leaves of the eight-leaved lotus
 (the emblem of
 evolution) of which Prakriti (Nature),
 representing the state
 of equilibrium among the three qualities of
 Sattva, Rajas,
 and Tamas is the Karnikl (the seed-
 capsule). The deity»
 (self), the embodiment of pure knowledge
 (psychic energy), **Is**
 located in the Karniki of this mystic lotus within
 the human
 heart; when the individualised self parts
 company with this
 eight-leaved lotus and the Prakriti located therein,
 it becomes a
 liberated or emancipated Self. Praniyama
 (control of breath),
 Japa (repetition of a Mantra), Pratyah&ra
 (abstraction of the
 mind from objects of the senses), DhdranS.

(comprehension)
 and Dhyānam (meditation) are the six principal
 auxiliaries of
 Yoga. Control of the senses is sin-absolving in
 its effect, and
 brings on the satisfaction of the Devas. A
 Prāṇāyāma is called
 Sagarbha (pregnant with a thought) when the
 practiser thinks
 of any definite deity or repeats any particular
 Mantra at the
 time of practising it; otherwise it is called
 Agarbha (un-
 impregnated.) An act of Prāṇāyāma consisting
 of thirty-six
 Mitras is the best, that consisting* of twenty-
 four Mātṛas
 is the intermediate, and that consisting of
 twelve Mātṛas»